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An Essay  
on  
Homoeopathy.

Respectfully Submitted  
to the

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For the  
Degree of Doctor of Homoeopathic Medicine.

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To the students of human nature, the great advances made in almost every science and art since the memorable revival of letters in the — century, affords most encouraging evidence that the golden age of the world has not passed — or that if it have, a reasonable hope that it may return again. With but a single exception, remarkable progress had been made, prior to the opening of the 19<sup>th</sup> century, in every thing relating to the physical, intellectual and moral welfare of our race.

In Astronomy, since Copernicus had arrived at a correct notion of the revolution of the earth and other planetary worlds around the sun, Newton had discovered the theory of gravitation, and Kepler

had demonstrated the "laws" of the universe. Rescuing this ancient science from the clutches of superstition and magic, and rendering it a most sublime as well as a most beautiful study, capable of leading the mind, by gigantic strides, from Nature up to Nature's God. So that where ancient astronomy gave to the awe-struck Chaldean a faint glimmer of the unknown God, modern astronomy reveals to her more intelligent student, the very eternal power and Godhead of an all-creating, all-sustaining Deity.

Chemistry, in like manner, after having been carried to great perfection among the ancients, from being perverted and profaned to the uses of alchemy and imposture, had again been restored, to teach us most im-

portant lessons in public and private Economy- to teach us, that not only we ourselves, but all things that either exist or consist "are fearfully and wonderfully made."

The discovery of the properties of the Magnet had not only revealed to science the wonders of the vast Terra-incognita, embracing, hitherto the larger portion of the Earth's surface,- but had given to each nation the commerce of the world, and opened the way for the eventual civilization and Christianization of every member of the great family of man.

In Physiology, <sup>Hearney's</sup> ~~Hunter's~~ celebrated discovery of the circulation of the blood, although, like every other discovery in Medical science, most strenuously and bitterly oppo-

sed by the members of the profession, besides throwing immediate light upon the whole vital economy, served to lead the way to more clear and correct notions of all that relates to the vascular and vital circulation and molecular structure, this laying the foundation for the separate and beautiful science of Histology, or the doctrine of the origin and growth of animal tissue.

In Metaphysics and Psychology, the writings of the earlier and later German and English Philosophers, especially those of the Sage of Sweden, had developed more rational, connected and consistent views of the structure of our intellectual and moral natures, and instructed by the revealed Word, had fully unfolded the philosophy of the relation of

man with his fellow and with his Maker.

A profound knowledge of the structure of the human body, mind and soul, had been attained. A thorough understanding of the evils of the human will, as manifested in the daily life, and a (less perfect) knowledge of the destructive influences of these evils upon the spiritual and mental and even upon the physical nature, had also been acquired.

The philosophy of the great plan of Redemption and Regeneration as revealed in the Holy Word, had also been so developed as to be within the reach of the meanest capacity, yet incomprehensible by the utmost stretch of finite mind. In all these sciences, both human and Divine, wonderful progress had

practice or in spite of it, it were hard to tell.

But for all practical purposes, notwithstanding all the progress which had been made in these kindred sciences, the treatment and cure of disease had retrograded rather than advanced. Amid all the innumerable and constantly conflicting theories of cause and cure of Disease, and amid all the equally innumerable and diametrically opposite modes of treatment, neither the ancient nor the Modern Medical profession, had been able to elaborate one master principle in theory, or one consistent and comprehensive system of practice. Prior to the time of Hahnemann all was vague, indefinite, absurd; made up partly of venerable traditions, partly of Empirical axioms and partly of old wives' fables, - the whole system of Medical Sci-

been made. But there yet remained one most important branch of knowledge, which had experienced no corresponding advance.

We refer to the Healing arts. As an art, the practice of medicine had become more complicated but less successful in the lapse of time. As a science, all the incubations and contributions of medical men had served rather to enumber than perfect it. The Surgical art had reached a high state of perfection. In anatomy and physiology, little more remained to be discovered. And even the pathology of disease had been susceptible of little improvement since the time of the most ancient Physicians, - at least of those diseases which were known when Hippocrates and his successors wrote. For many others have since arisen; whether engendered by medical

ence, if it deserve to be so called; forming a confusion utterly and hopelessly confounded. —

True indeed the Professors of the old school reiterate again and again, till ~~we~~ <sup>we</sup> must believe that, in their minds at least, it is a fixed fact, that "Medicine is a science and an art."

And so it may be and ought to be. But in their hands it is neither. For how can that be deemed a science, which, though it may claim an antiquity cotemporaneous with the building of Babel, or if you please, with the foundation of the Celestial Empire, has always been as inconstant and unstable both in principle and practice, as the troubled sea, whose waters cannot rest? And how, it may be asked, can that be called an art, which in half the cases is not only Em-

pirical, but according to their own confession, more injurious to the unfortunate patient than the disease itself:— the other moiety of which, is made up of a system of deception and imposition, which the most respectable of their practitioners would fair dignify by the term "Expectant practice"! An art so artful, that it is no wonder it sometimes defeats itself and brings upon its employers the contempt and virtuous indignation of an outraged community.

It was from the discovery and consideration of facts like these, both from a profound study of all medical writers of any note from the earliest to his own day, and from proving in his own practice and in his own family, the utter inefficiency of the medical art to heal the sick, that

Hahnemann was led to inquire in the most serious manner if it were not possible to arrive at some "great principles which might guide his course": For to give active and dangerous drugs in obedience with the vague directions of the books he justly regarded too dreadful a venture. "Disheartened by a pursuit that mocked his toil, and plunged him only deeper in doubt, in despair of ever finding a certain principle in medicine, and incapable of practicing without such a one, like many other gifted and honest men he resolved on relinquishing his profession." To use his own words - "The thought of being a destroyer or an injurer of human life was so dreadful and agitating, that in the first years after my marriage, at the risk of indigence, I entirely gave up my practice, and treated almost

no one medically, lest I should aggravate his disease." Neither time nor space will allow us to trace the slow but sure progress of this great man, as he went on from step to step in his toilsome and painful course; - till in the twentieth year after gaining the first glimpse of the one master principle he was in search of, he published his Organon; in which was developed as founded upon that one principle, an entire new system both of the theory and of the practice of medicine.

The one great principle, the keystone of the arch, and from which sprung all the others was expressed in the well-known axiom - "*Similia Similibus curantur*." From this Hahnemann deduced, in their proper order, all the rest. But these like all others great discoveries, whether of general

facts or of principles, (but another name for the generalization of facts) were arrived at not suddenly, but through a long and laborious course of study and experiment.

Convinced that the old system, made up of such a complication of bigoted empiricism, absurd theories and modes of treatment in many cases more injurious than none at all, was as unsound in principle as it was inefficient, defective and even hurtful in practice, Hahnemann had set himself to the work of reform. But he did not like too many would-be modern reformers, proclaim a crusade against the old system till he had something better to propose.

Nor did he bring his conclusions hastily before the public; but with a patient perseverance characteristic of great

men, he developed these principles in his own mind, and established and confirmed them by watching their successful operation for years in a large practice. And then, in his fifty-fifth year, lest by his sudden decease the world might lose the benefit of his discoveries, he published them in the *Organon*; exposing at the same time the utter folly and worthlessness of the old practice both as a system and as an art. Nor did this act require the exercise of any thing less than the highest order of moral courage. For the Medical Profession in every age have arrayed themselves against every innovation, and of course against every improvement in their art;—moved by similar feelings and governed perhaps, by similar principles to those which impelled certain

Silver-smiths to "cry out for the space of two hours— Great is Diana of the Ephesians"!

To illustrate to what important results circumstances apparently the most minute may lead, we may mention that the virtues of cinchona in intermittent fever, like the fall of the pipin for Newton, gave the first clue to a system which, though despised at first and now feared, is destined to effect a thorough revolution in at least one of the learned professions.

And it is not a little remarkable, that as the virtues of the Bark itself were discovered by accident, a discovery which formed a new era in the old practice of medicine; so the same properties of the same drug became the means of a still greater discovery in medical science. So that, though the life work of one of Nature's

Noblemen, Homoeopathy may be said to have resulted from the accident- of an accident.

But before proceeding further, it may be proper to state, for precision's sake, what we mean by the term Homoeopathy. For to many it conveys a false notion; and to more at best, but an indistinct apprehension of the fulness and power of a well-defined and well-grounded science. The term itself, implies from its very derivation, "ὅμοιος" similar and "πάθος" suffering or affection, what has already been expressed in the Latin axiom- *Similia, Similibus curantur*; - the system by which diseases are cured by remedies capable of exciting similar disorders in the healthy body. Here we have conjoined the two distinct, yet inseparable principles of Homoeopathia; <sup>1<sup>st</sup></sup> the one relating to the action of medicines.

That medicines will remove in the sick symptoms similar to those they excite in the healthy;— and 2<sup>nd</sup> the one relating to the treatment of disease. That remedies must be administered to the sick, which are capable of exciting in the healthy, symptoms similar to theirs. From these two principles, which in fact are one, naturally flows another which completes the trine and Homoeopathic doctrine, that drugs will act with sufficient power upon the diseased organization in doses too minute to affect perceptibly the healthy frame. These three are the essentials of Homoeopathy; and they form a firm foundation, a sound theory, which is proved to be correct by the thousands of successful experiments upon it in every Homoeopathic physi-

cian's practice. The exact attenuation or dose of the indicated drug, is not essential to the Homoeopathic principle. Though in the majority of cases the practitioner will not dare to administer medicines indicated on these principles, in the allopathic doses, - for he well knows they cannot fail to produce injurious aggravation and in many instances imminent danger to his patient.

Having briefly stated the principles upon which Homoeopathy rests, we shall more conveniently take some cursory views of their practical operation, while attempting to illustrate the superiority of the system.

And here we feel the difficulty of being confined to a few pages, in discussing a

subject so comprehensive and important that volumes would be required to do it justice. —

One of the most evident sources of the great superiority of Homoeopathy over all other systems of medical practice is naturally suggested by the consideration of its first principles. The very fact that it is founded upon some certain principles, consistent with each other and agreeable to reason, gives the Homoeopathic system a scientific character which neither ancient nor modern allopathy has ever yet deserved. And these principles must be reasonable from the very nature of the case; since they are founded upon fact; and are but the expression of an universal fact. For once establish by repeated trials and experiments the

fact that drugs are capable of curing in the sick symptoms similar to those they excite in the healthy, and the other principles of the Homoeopathic science are but the legitimate and necessary deductions of right reason from this universal law. Homoeopathic principles are found also equally consistent with the latest, most subtle and profound discoveries in anatomical and physiological science.

As the essential principle of life has, and probably forever will elude the keenest scrutiny of the student of her mystery. So in like manner the primary deviations from health, the standard of perfect life, have never yet been demonstrated by the most perfect pathologist. Neither life nor its essence can be demonstrated. Nor can the pathologist tell us what disease is, other than that

it is not health, - though some contend that Disease is an entity, an actual existence, others, on the other hand, say it is a negative, a non-entity, bearing the same relation to health that darkness does to light, or cold to heat.

But these results of modern research, though rather negative than positive, so far as they go, prove the reasonableness, nay the necessity of the very principles upon which we claim to rest the science of Homoeopathy.

For if the principle of life itself and the deviations from its perfect standard are too subtle to be investigated physiologically or pathologically, we certainly must have remedies, if possible, equally subtle, - and suited not to the essential nature, disease of which we neither know nor can know any thing, but to the symptoms by which

disease or deviation from health is revealed.

Thus while in this particular direction the investigations of modern science can only teach us that we neither know nor need expect (for a long time at least) to know what life, or health or disease, is, absolutely and abstractly, they ought to instruct us to beware of treating disease (by name) as if we did absolutely know it, instead of treating it according to the characteristic symptoms in which it reveals itself.

The discoveries of modern science and even its very inability to make discovery, confirm the reasonableness of our Homoeopathic principles. These principles, as they were originally deduced from facts and scientific experiments, so also are confirmed by all experience. And herein lies the great

argument in their favor. In science there is no revelation save nature and her phenomena; and this is "the law and the testimony" to which we appeal. The opposers of Homoeopathy may deny if they please and as long as they please, the truth that drugs will cure in the sick symptoms similar to those which they produce in those in health; or what is the same thing in other words, that drugs will produce in the healthy, symptoms similar to those which they cure in the sick; and heap all possible ridicule upon the minute Homoeopathic doses;— but the actual and daily experience of hundreds of intelligent practitioners and tens of thousands of equally intelligent laymen, forms an accumulating weight of living testimony to the truth of their very

things, which not all the denial, and sophistry and satire of the old school can ever suppress or subdue.

Another source of the superiority of Homoeopathy may be ~~clearly~~ seen in the independence of its practice. Hahnemann's theory of the cure of disease may be, and most probably is, correct. But one who either does not understand how one disease is cured by exciting another similar to it, more violent though less durable, or understanding, does not believe it, may apply Homoeopathic remedies in a given case, in accordance with the indications, with success equal to another who has a clearer apprehension and more established faith in our author's ingenious theories of the origin and cure of disease. In the old school Diagnosis is

is every thing\*. If the Physician makes a mistake here he not only loses time which may be of the utmost importance, but he is very likely to adopt a course of treatment exceedingly prejudicial to his patient. But to the Homoeopathic practitioner, though Diagnosis may be

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\* We must make an exception to this remark, in those cases which either from necessity, as those requiring antiphlogistic treatment, or from the acknowledged poverty and inefficiency of the allopathic system, are to be treated on the most general principles. - As for example, if the patient have high inflammation he must be reduced, or if he be reduced he must be stimulated. For in these cases Diagnosis is nothing.

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highly important, nay equally essential,  
it is not for the sake of giving a name to the  
disease that presents, which shall represent  
the disorder and against which he will war;  
but as a means of arriving at a correct account  
of the symptoms and especially at a correct  
estimate of their comparative value and im-  
portance in the case. It is evident that  
while a mistake in his diagnosis will be sure to  
disappoint the allopathic practitioner if it do  
not destroy his patient, - the same error in the  
Homoeopathist, will seldom materially affect  
the selection of his remedies, if he governs him-  
self by strict Homoeopathic principles.

As the fundamental principles of the Mate-  
ria Medica are distinct from the theory of the  
origin and mode of cure of disease in general; so  
the application of Homoeopathic remedies in

a given case is independent of the diagnostic conclusions as to what the particular disease is or may be properly termed. in Homoeopathic practice, a speedy cure sometimes satisfies the practitioner that though right in his remedies, in his diagnosis he was wrong.

Another source of the superiority of Homoeopathy is found in its dismissal of all that formidable array of puking, purging, bleeding, blistering, cupping, canterizing, scarring, scarrifying and the moxa, which proves the physician a rival of the Inquisitor in the art of tormenting. To expatiate upon the inconveniences and miseries of this species of active practice were absurd. To have mentioned these names, is to have recalled a category of horrors, the infliction and endurance of which would seem to require

in both patient and physician the last degree of fortitude, were they not but too well accustomed to them. Nor is the exhibition of nauseous drugs to young children and delicate women, a small inconvenience to be got rid of in the new practice. This particular advantage, in the facility of administering the medicines, though compared with others, of little importance, has perhaps done more than any other to win for Homoeopathy the good will of the people; especially where it has been but imperfectly known. In many cases it is impossible to retain in the stomach of the little child a sufficient amount of the medicine prescribed to produce its desired effects. In other instances, tender, nervous females will not take the "nasty stuff" though conscious that their

very life depends upon it. How often has the physician been tempted to blame his patient instead of his system of treatment, when his vile, unwholesome drugs have been thrown out of the window instead of being crammed down the sufferers throat?

But the superiority of the new system in this connection were hardly worth mentioning did it not extend to far more important consequences. We have reason to believe that the senses of smell and taste were given to guard the avenue to the stomach, and thus prevent the entrance of any improper substance. So most poisonous drugs are peculiarly offensive to one or other of these sentinels. And as if determined that no poisonous influence should enter the system unforwarned and un-

forbidden, in the case of gases which elude both the olfactories and the palate, the epiglottis spasmodically closes upon their first approach, effectually preventing their entrance, even to the risk of producing suffocation. But man not unseldom pays little regard to the indications of Nature.

Too often this is especially true of the Old School physician. Unmindful of nature's struggles, heeding not the persevering consistency with which she labors to the last to shut out his poisonous drugs, and in many cases immediately rejects them from the stomach where they have been forced down, consistent only in his short-sighted attempts to force nature, the practitioner administers large and increasing doses of the most destructive drugs, - and when

the system has taken on a morbid action to accommodate itself to their presence and by seeking to bear the burden as it best may, gives less evidence of their powerful influence, the sapient Druggist, concludes that his medicine is incapable of exerting any further influence, and therefore substitutes another; subjecting the tortured body of his patient to a new but similar trial. And thus he goes on, following up the system of dosing and drugging, till the patient may be pronounced cured from the suppression of his original malady by the production of another more noxious but more incurable; or till the whole catalogue of old and new remedies shall have been exhausted, or death cuts short the scene. In the one of these two alterna-

tives, the sufferer is not only afflicted with his original malady not undiminished alone, but it is aggravated by the ruthless attacks made upon his system rather than upon the disease, and complicated moreover with a new drug disease, having neither name nor cure. Such unfortunate persons may be compared to prisoners who attempting by various ways to escape from the penalties of their crimes, fall and are borne back with broken limbs to endure for this attempt, a hopeless imprisonment for life. So that of those thus unfortunate originally in their sickness, and again in their treatment, we hardly know which are the most to be pitied, those who survive or those who perish. Thus had Homoeopathy no claim to be

regarded as more successful in curing  
the sick than allopathy, yet the fact that  
she has escaped the infliction of those fear-  
ful drug diseases upon any of her patients,  
would alone give the new system a most de-  
cided superiority over the old. For when  
Homoeopathy fails to cure a disease from  
whatever reason, no such disastrous conse-  
quences follow her attempts, as under the  
old school treatment. Homoeopathy nei-  
ther palliates nor aggravates; if she cannot  
cure she will not prejudice the patient.  
But save in cases complicated and rendered  
incurable by these very drug diseases, it  
is seldom she is completely foiled, seldom  
the the well-endowed disciple of the new  
school need despair of being able to afford  
some relief. And as when the allopath-

is practice fails, its unsuccessful attempts are never innocuous. So where this system cures (if indeed it ever cures) it does so at an immense expense of the vital energies.

As in severe cases of fever of the bilious and intermittent type, the quinine and the arsenic will indeed break the fever; but will they not almost as surely either break or undermine the constitution? How many noble frames of men have been as completely shattered and destroyed by calomel, as was ever a gallant ship when dashed on sunken rocks! Prometheus, bound upon a rock and exposed to all the tortures of extremest heat and cold, would have gladly welcomed death to release him from his sufferings. So to those rescued from death by means which rendered all their

future existence a burden both to themselves and their friends, the gift of life upon such terms were a bitter mockery. Homoeopathy never cures in this way. Her patients are returned to the world rather refreshed and invigorated by a brief repose, than like those sent back by allopathy, who are too often reminded by their every word and movement that they are but the hopeless and useless wreck of their former being.

Another most important source of the superiority of Homoeopathy is seen in its more extensive range and in its prompt control over diseases confessedly beyond the utmost stretch of allopathic art. In claiming for the new practice a wider range, it will be sufficient to allude to the well

known fact, that it is applicable to children which may need medical assistance at an earlier period than any sensible allopathist would feel warranted in expecting much benefit from his drugs, while at the same time it is equally capable of benefiting the aged who have outlived the farthest reach of medicine as heretofore administered. But perhaps it may be deemed incorrect to limit the exhibition of drugs to infants and small children. For they are too often given to an unlimited extent. But is not this one of the greatest abominations of allopathy? And as if it were not bad enough to salivate the helpless innocent through its mother's milk, poisoning their very fountains of life; some gravely recommend what others as wickedly

practice, the administration of the Mercurial course to the babe itself. For the credit of the allopathists as a body, it ought in justice to be said, that some of their members at least, have penetration enough to discover, and courage enough to affirm that the remedy is worse than the disease.

But not to lose sight of one argument, we have affirmed the superiority of Homoeopathy in its treatment of Children; a few simple instances will better prove and illustrate the idea than the most logical reasoning. A most critical condition results to many children from the imperfect or retarded progress of the process of ossification, Where the fontanelles and sutures remain open and the limbs are in danger of becoming warped.

by pressure and even by the strength of the muscles, from want of the proper deposition of bony matter to change the soft cartilages to firm bones. The teeth also seem incable of making their appearance, while yet their constant pressure when half grown, threatens to worry the child to death. Now it may be asked in all candor if either mercury or iron, or the entire Materia Medica of the old school administered either to the Mother or child, will be very likely to improve such a state of things? We make no hesitation in saying that a little of the Homoeopathic preparation of Calc carb. assisted perhaps by one or two others, will in most cases remove all these troubles like a charm.

Were it consistent with the extent of this

essay, we might easily prove and illustrate the vast superiority of the Homoeopathic practice in reaching affections, such as dysmenorrhea, suppression and retention of the Menses, hemorrhages and other affections of the menstrual and uterine functions, which are often completely beyond the utmost reach of allopathic remedies. We might cite the well-known influence of our medicines over Morbilli and Scarlatina, which will not only regulate the severity of these disorders, but are competent to restore a repelled eruption; - we might instance the control which the proper Homoeopathic medicines are capable of exerting over the Small Pox, in diminishing its mortality and in preventing in great measure the formation of

of the Homoeopathic system of practice as

those unsightly pits which under other treatment invariably follow the cutaneous ulceration, we might quote cases where chronic intermittents of long standing whose obstinacy had baffled all allopathic prescriptions, yielded like magic to a single dose of what our ridiculous brethren are pleased to term the ten millionth part of nothing! We might adduce statistics to show the immense diminution of mortality in cases of croup, under the new treatment. And in fact we might go on through the whole list of diseases to equally good purpose were time and space allowed. But it must suffice to have alluded to these few examples. And these stand evident and confessed, living witnesses of the superiority of the Homoeopathic system of practice as

possessing both in particular and in general,  
a more various and universal range of  
application.

But above and beyond all these minor and  
subsidiary advantages, we claim for Hom-  
oeopathy a most unquestioned and decided  
superiority over all the allopathic systems,  
in its more successful treatment of disease.

Homoeopathy, leaving for the moment out  
of view all considerations of her theories,  
her principles or her Materia Medica,  
claims boldly and without fear contradic-  
tion, a superior power in curing dis-  
ease, in healing the sick. And here we  
conceive is to be found the true criterion  
by which to test the two systems. "By their  
fruits shall ye know them;"

The actual results whenever the exper-

iment has been formally and fairly made,  
have invariably been in favor of Homoeopathy.  
This the published reports of cases proves.  
This also the private experience of practitioners every where confirms. So that  
this fact is now generally admitted by our  
opponents. Especially in those scourges  
of childhood, Croup and Scarlatina, is the  
superiority of Homoeopathic treatment  
more generally acknowledged. And if the  
allopathic physicians are forced to believe  
against their professional interest, and in  
spite of their prejudices, how much more  
the people, who have an opportunity of  
trying for themselves the comparative  
merits of the two systems.

Homoeopathy cures more surely. - We  
have already shown how great is the

expense of the old system of medical treatment, in the draft it makes upon the vital energies. Time also is consumed in like proportion in the old system, and saved in equal ratio in the new. Some disorders must run a certain course, in a certain number of days, under the best possible treatment. These we would not wish to shorten if we might; but there are others which have no such specific course to run and crisis to arrive at, but which must be subdued promptly before they make too free with the patient's strength. In such cases, under Homoeopathic treatment, months are reduced to weeks and weeks to days. *time improves ones health to have had* Homoeopathy cures more thoroughly.

The patient is not sent forth with the inconvenient and sometimes dangerous consequences of his sickness still clinging to his system; nor is he dismissed enfeebled and more liable to be laid up with some new disorder; as is too often the case after severe sicknesses allopathically treated.

But, as we before intimated, the Homoeopathic patient often has reason to be thankful that he was sick, that he gets rid of many old complaints together with his new one; and returns to his business in sounder health for having been sick. To allopaths this may seem quite incredible, though we may see some trace of the same thing in their notion that it sometimes improves one's health to have had the bilious intermittent. But the fact as we

have stated it, is confirmed by too much experience to be denied.

From what we have just said, it follows that Homoeopathy cures more permanently. Reasoning solely a priori, we should so conclude. And the whole history of allopathic medicine proves that with the exception of epidemic or contagious diseases, the having had a disorder once predisposes a person to take it again, while the history of Homoeopathic practice proves with equal certainty that those who have been cured by Homoeopathy of any disorder are made less likely to be sick with it again. This is especially true of intermittent and remittent fevers. And both statements of the proposition are equally illustrated by this single

example. For that very property of quinine which renders it capable of curing diseases characterised by periodicity, in large doses renders the system so much the more susceptible to their influence. While those who have been cured Homoeopathically of intermittent fever, are well known to be almost proof against a fresh attack. And this very fact ought to be deemed a most remarkable proof of the soundness and correctness of the Homoeopathic practice, that here it so closely imitates nature by inducing and curing, after exposure to the Miasm, a mild form of the disease; so as to produce the same effect that inoculation does in Small Pox. And what greater contrast could there be between two opposite systems of medical treatment,

than that afforded in this instance, - the one curing the disease in such a manner that the patient is far more liable to take it again, and from slighter exposure, and to have it oftener and oftener and worse and worse, till finally it clings to him all the time, in spite of the treatment which originally cured (suppressed) it, - the other curing it in such a manner that it is with greater difficulty the person can take it again and then it is lighter and lighter still, should it appear a third time, but in most cases acting as a perpetual insurance against its return.

And not only ~~do~~ medicines administered on Homoeopathic principles, prove more efficient in curing disease, but in several instances they are found to act as prophylaxis.

lactics. That Belladonna has such an influence in preventing the spread of Scarlatina is well known to every Homoeopathist. And even the Professors of the old school are beginning to borrow, without acknowledgment as usual, both the prophylactic and curative virtues of the Belladonna from Hahnemann's discoveries.

There is some reason to think that Pulsatilla also may exert a similar influence upon Morbilli, not only in rendering its attack lighter, but but in some cases even preventing it entirely. And we have remarked a similar virtue in the Soluble Mercury, in Cynanche or Angina Parotidea.

In several instances at the approach of this disease, when pain and swelling were first discovered, we have given this remedy

in the third trituration, at intervals of from six to nine hours, nor has it in our hands, failed in a single instance of removing all the symptoms, within twenty-four hours. That these were incipient cases of this Epidemic, was rendered probable from the fact that the Mumps were prevalent at the time, and these symptoms were developed after exposure, just at the time when it should appear.

If any ask since these medicines prove prophylactic in accordance with Homoeopathic principles, why all do not, it is readily answered that almost no disease makes its appearance in different cases in the same manner.

In other words, with the exception of Scarlatina and possibly one or two others,

the majority of cases of no one disease are ever so exactly similar as to admit of their being cured always by the same medicines. So that on Homoeopathic principles, we ought not to expect to find a prophylactic for each individual disease. To find a particular or single curative agent for each individual case is in the same manner next to impossible. For the obvious reason that the same symptoms may appear in one patient in different proportions and possessing a different relative importance from what they do in another, on account of being influenced by difference in constitution, temperament &c, in every thing in fact which tends to make him a different person from the

first. Yet so far as it does extend the  
prophylacticism of Homoeopathic rem-  
edies, if we may be allowed the expression,  
gives additional proof of the soundness  
of Homoeopathic principles. And on the  
other hand, that it goes no farther than  
it does, is no less proof to the same ef-  
fect. For it is equally clear, that were  
it possible to find a specific prophylac-  
tic for most diseases in spite of their  
ever varying, Chameleon Characteristics,  
no other evidence would be needed to  
prove Homoeopathy false.

In conclusion, it may not be improp-  
er to express the belief that, if the views  
which have been taken in these pages  
are not wholly incorrect, the science of

Medicine, though left behind in the  
march of improvements consequent up-  
on the revival of letters, has taken a new  
spirit from the genius of Hahnemann,  
and established at last upon a firm  
foundation of first principles is now  
rising to take its place on an equality  
with the most perfect sciences of the  
present day. Both from the soundness  
of its principles and from the success  
of its practice, we glean the most indis-  
putable evidence of the truth of Homo-  
eopathy. And while deeply regretting  
the prejudices of men which hinder  
the onward the onward progress of a sci-  
ence and art so pregnant with blessings  
for suffering humanity, we cannot  
but believe that an industrious and

faithful application of Homoeopathic  
principles and remedies to the relief  
of all the various miseries that "flesh  
is heir to" were an object well worthy the  
life-labor of the philanthropist and  
the Christian.

Homoeopathic Medical College  
of Pennsylvania

On the first day of March  
Thousand Eight Hundred and forty

For the  
of Doctor of Homoeopathic Medicine

By  
Henry H. Davis of Cincinnati Ohio